142

THE SHAKER QUARTERLY

SPRING

1961

THE SHAKER QUARTERLY

Published by the United Society
Sabbathday Lake
Poland Spring, Maine

Communications regarding articles in the Quarterly should be addressed to the Editor, Theodore E. Johnson.

Communications regarding subscriptions should be addressed to the Business Manager, R. Mildred Barker.

Subscription: Two dollars and fifty cents per year; Single Numbers, Seventy-five cents.

CONTENTS: SPRING 1961

Our Still Small Voice 3

The Shakers' 'Sundry Strange Tunes'
by Daniel W. Patterson 4

Our Mother in the New Creation
by R. Mildred Barker 10

The New Gloucester Shaker School and Its Teachers
by Frances Carr 16

What is Shakerism?
by Della Haskell 21

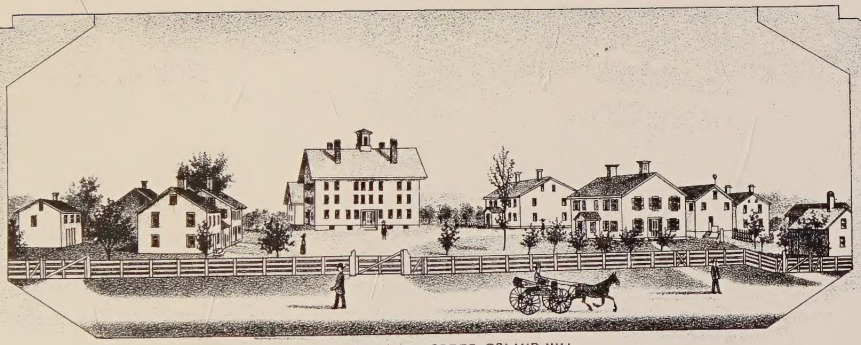
True Wealth
by Martha J. Anderson 26

News and Notes 27

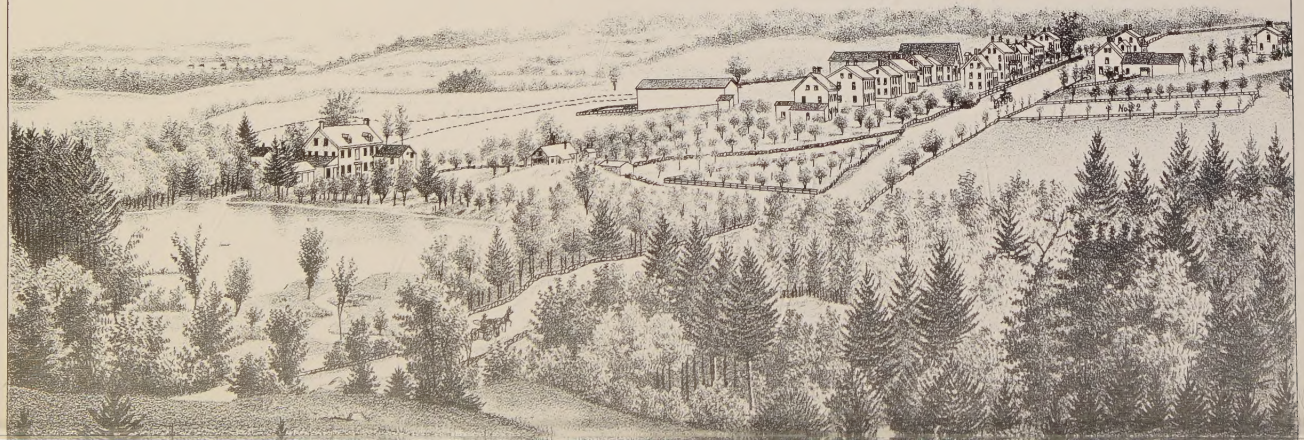
The Bookshelf 30

A Complete Register of Deaths
Edited by Theodore E. Johnson 32

Copyright 1961 by the United Society



NOVITIATE ORDER, POLAND HILL.



THE SHAKER QUARTERLY

Volume I Spring 1961 No. 1

OUR STILL SMALL VOICE

It is with deep humility that we send *The Shaker Quarterly* forth into the world. During the sixty-one years that have passed since the United Society regretfully stopped the publication of the beloved *Manifesto*, many changes have been wrought both in the Society and in the world. Despite the vicissitudes which time has worked upon us the divine truths upon which Shakerism has rested for nearly two hundred years are unchanged and unchangeable. It is a desire to serve these same truths that has resulted in the "wave of enthusiasm" which Elder Henry C. Blinn long ago hoped would some day once again draw Believers into the world of periodical literature.

We have been, quite naturally, both amused and concerned at the efforts of a generation of researchers to sound our death knell. Shakerism is not dead, nor will it soon be. We believe confidently that neither truth nor good can ever die. Since even our critics seem still to find something of these virtues in the movement, we feel that the end for which many have waited so long is not yet at hand. We are, however, quite ready to give over the movement itself as well as this, our latest venture in faith, into God's hands. Fully confident of His mercy and justice we shall, through this new medium, strive humbly to serve both Him and His truth. It is in this spirit that we raise this our still small voice.

Facing Page: From an old print of Shaker Village, Sabbathday Lake, circa 1875.

THE SHAKERS' 'SUNDRY STRANGE TUNES'

Before 1860 scarcely an outsider wrote of the Shakers without describing their music — unfavorably. The Shakers, according to a typical account, "sung, or rather howled sundry strange tunes." It was not until the 1930's that the "world" began to give sympathetic attention to the early songs of the Believers, but since that time a half-dozen articles and two graduate theses have been written about them, three collections of Shaker songs have been published, and one song has been used by a notable composer, Aaron Copland, for his most popular composition. Paradoxically, to understand why the songs were once ridiculed is to understand why increasingly they are respected.

Much of the early ridicule of Shaker music came from apostates from Shakerism or from British travelers. Different as they were, these two classes of writers were alike in that their criticisms stemmed from other causes than the songs themselves. The apostate like Valentin Rathbun or Mary Dyer felt personal hatred for the Shakers and mocked their songs as part of a general attack upon Shakerism. The travelers like James S. Buckingham and Col. A. M. Maxwell judged America by the snobbish standards of British upper-middle-class refinement and cited the Shaker singing as another example of American crudeness. But both groups aimed their ridicule of the songs at the same characteristic. Rathbun laughed at them for being "British marches" and "jigg-tunes." Mary Dyer professed to be scandalized at hearing hymns sung to the "merry tunes" of "Yankee Doodle" and "Over the river to Charley." Buckingham was amused that in Shaker services he heard "Scots wha' ha'e wi' Wallace bled" and "the much less respectable old English tune of "Nancy Dawson." Maxwell recognized with scorn the even more disreputable tunes of "The D --- l among the Taylors" and "Moll in the Wad." These authors are obviously not entirely trustworthy, but they agree on one point, that the Shakers were using popular secular melodies for their religious songs.

The Shakers themselves were aware of the fact. Some of their members were highly musical, like Elder Issachar Bates, who wrote that in his youth, as a fifer in the Revolutionary Army, he "could sing about every kind of song that was going, whether civil, military, sacred, or profane." Shakerism was a young faith and had no established body of hymns. It was natural that these converts should adapt their favorite songs to Shaker worship, and we find in the early documents frank

statements that this was done. One Shaker enclosed in a letter "a little present of a hymn Compos'd by Richard McNemar to the tune that was formerly cauld Black Joke." Another Shaker, in compiling a large manuscript of songs, wrote that the first converts were "led to sing some of the time, such as they had been accustomed to sing, before they believed. And it would be nothing strange," he continued, "if several of the tunes that are wrote near the beginning of this part, should be of that description."

The Shakers had excellent precedent for this practice. Martin Luther himself had appropriated folk melodies for the church, seeing no reason why the Devil should have all the good tunes. Moreover, what the Shakers were doing was being done by other New Light denominations in America at the time. The significance of this can be understood with a glance at the state of music in America in the early 1800's. English-speaking America had inherited from the mother country a vigorous folk-music tradition, but Britain itself had only a weak tradition of art music. For a century English classical music had been dominated by composers and performers from Italy and Germany. The pioneer conditions of the American colonies and the early Republic hampered even that derivative tradition. In America there was little time or money for music, little opportunity for musical training, and little knowledge of the classical tradition. Although Thomas Jefferson, for example, learned to play the violin, he was driven to consider importing musicians from Europe to play with him. The only active branch of formal music in America during that period was church music. By the end of the eighteenth century the growth of the New Light denominations had brought a need for a new church music to replace the old psalm tunes of the Calvinists and the staid music of the Anglicans. The New Light converts wanted new hymns expressing their religious experience, and at their camp meetings and other services they began spontaneously to form them from the one musical tradition that they knew well, that of folk song. By 1816 compilers of hymnals were following their lead, setting hymn texts to folk ballad and dance tunes and harmonizing them in a powerful, rough-hewn style which ignored the rules of the elegant classical composers. Dr. George P. Jackson, who began in the 1930's to study the American hymn books of the first half of the last century, found in them hundreds of such songs. From the point of view of the twentieth century this body of hymns is the first significant development in the history of American music, and the Shakers took an important part in it.

To the twentieth century the Shakers' use of folk melodies seems valuable also for the remarkable record it provided us

with. They wrote down an astoundingly large body of songs. The largest single collection of Shaker music manuscripts numbers nearly four hundred volumes, and other holdings are sizeable. There is a single manuscript containing nearly 2,400 songs, and it records only the songs known in one Shaker community. The Shaker music manuscripts are remarkable too for being an unusually early record of American folk music. The bulk of Anglo-American folk tunes that have been preserved were gathered after the turn of the twentieth century. The Shakers had begun to write down songs by 1820. Moreover, because every memento of Mother Ann Lee and her first followers was precious to the Shakers, they carefully preserved all the songs remembered as having been learned from them. A number of songs are, then, carefully dated as having been first heard in the 1780's. One song, for example, bears the following precise note:

Sung by Childs Hamblin and Jethro Turner, in the time of their being here, to finish off some part of the first meeting house, now called the south shop. They came from New Lebanon for that purpose, near the beginning of the year 1787. The building was raised and covered, and the inside work nearly completed, in 1786. In this meeting house the funeral of Father James was attended.

These Shaker transcriptions have a third value, that of accuracy. Whereas most of the musicians and collectors who wrote down folk tunes before 1900 prettified them or adapted them for their own purposes, the Shakers approached them with their customary straightforwardness and exactitude. Some Shaker scribes were less expert than others, but none of them had the prejudices of musicians with conventional formal training. They had no pre-conceived standards of correctness based upon the traditions of art music. If a song was unorthodox in rhythm or scale, they recorded it so. Whereas the folk tunes published in the hymnals of other sects were generally recorded only in bare outlines, the Shaker transcriptions frequently included the scoops, slides, trills and other embellishments of their folk-singing style, and Shaker books of musical instruction described and explained these ornaments. The Shaker transcriptions often included even instructions as to the exact speed at which the songs were to be sung. A twentieth-century folk-song enthusiast may regret the loss of the original texts of the songs, but he can feel only gratitude for the preservation of such a large body of melodies, from such an early date, set down with such faithfulness.

The twentieth-century lover of folk song has even more important grounds on which to differ from early critics of the Shaker songs. Another class of critic, more formidable than the apostate or the British traveler, is that of the American with educated musical tastes. Such persons, city-dwellers with

money, education, and extreme sensitivity to America's cultural inferiority to Europe, wished to do something about the poverty of the American musical scene. A characteristic gesture was that of the proper Bostonians who in 1815 founded the Handel and Haydn Society. This organization, designed to raise the level of musical performance and taste in Boston, was to have a disastrous influence on American music. It helped to establish German art music as the standard of musical respectability in America — an attitude that was to intimidate American composers until the twentieth century. The attitude was particularly potent in the area of church music. In 1822 the Society sponsored the publication of a hymnal designed to "purify" religious song, *The Handel and Haydn Society's Collection of Church Music*, edited by Lowell Mason. This collection contains snippets of tunes torn from the compositions of such people as Beethoven, Mozart, Haydn, and Von Weber, and harmonized with utter banality. The pieces were immensely successful and they and their imitations remain the basis of the hymnals of most Protestant denominations even today. Within forty years of their original publication these hymns had driven the native American hymns into the backwoods, where they now survive only in isolated pockets and are regarded by outsiders as "countrified" and crude.

The attitude of these reformers is embodied in the comments made on Shaker music by a Boston music critic, John S. Dwight. In an article for a literary magazine he wrote that the Shakers sang "in unison, all the voices on one part, from the gruffest bass to shrillest treble; the very plainest, baldest thing that could be called music, having a rhythm and a melody, but rigorously rejecting all unnecessary wealth and coloring of harmony." It is significant that Dwight disliked Shaker music for being monophonic rather than harmonic. Harmony was one of the major interests of the German school so esteemed in Boston. The German tunes used by Lowell Mason in his hymnal betray the influence of this interest. The sequence of notes frequently derives from the chordal structure of the harmonic accompaniment rather than from any intrinsic fitness in the succession of the notes themselves. However beautiful these melodies may seem in their original context, they become rather poor things when reharmonized in the elementary manner required for inexpert congregational singing. The melodies used by the Shakers, on the other hand, usually showed no influence of harmony. They were instead old tunes or new combinations of traditional melodic patterns which had for centuries proved to be inherently satisfying to thousands of singers. At their best the Shaker melodies have far more vitality, freshness, power and beauty than the Lowell Mason tunes.

To venture brashly into more speculative grounds, I think the Shakers can be defended against Dwight's criticism for yet another reason. It is clear that their monophonic singing was the result of choice, not ignorance. We know that one of the Shakers had been a music teacher before his conversion and that he busied himself teaching the principles of music to the other Shakers. We know that the Shakers occasionally experimented with harmonic music; the results are scattered through many of their manuscripts. Yet it was not until 1870, after a general relaxing of the Shaker outlook, that the Shakers capitulated to the prestige of harmony and imported keyboard instruments and music teachers from Boston. During their prime the Shakers had, I believe, instinctively chosen even more fittingly than they knew.

The cultivation of harmony in the Western musical tradition seems to connote or accompany an increasing awareness or preoccupation with selfhood. Harmony seems to offer itself as a particularly effective means of expressing the extremes of private anguish or ecstasy. We see the culmination of this development in the nineteenth-century German music of Liszt and Wagner. The monophonic song of the Anglo-American folk tradition, on the other hand, is essentially impersonal. The characteristic ballad, for example, bears no trace of the personality of its author. Generations of singers have eliminated from it all but what strikes a universal response. It may tell a story of grief and death, but its words rarely editorialize about it. The singer may feel the tragedy deeply, yet he renders it without facial expressions, gestures, or vocal tricks that call attention to himself. The song and the singer are impersonal, and the tune, significantly, will often be sung in one of the scales rejected by the art music as unsuitable for harmonic use. The Shakers may have begun their history using folk melody because it was the only music they knew, but the fact that they both retained it in the face of opposing fashions in the outside world and rejected harmony must be the result of their having sensed what was appropriate to their worship. For the essence of Shaker belief was selflessness. A Shaker's joy was to lose his ego through love of the divine. His sorrow was to fail in the attempt. Both his joy and his sorrow were not emotions unique to him, but ones shared by the whole Shaker community.

John S. Dwight objected that the Shakers viewed music as "a ceremony, and not as a fine art." He was right. But this is hardly a reproach to the Shakers — much of the greatest art has been viewed by its creators and patrons as a handmaid to worship. Such a view is often a great stimulus to art. It was so among the Shakers. Since all their music was religious,

it had great prestige among them and pervaded their whole lives. They sang in worship, they sang at work, they welcomed visitors with song, they sang for recreation, sometimes they even dreamed songs. Music was an activity possible for even the humblest members. To spread musical literacy, the Shakers devised a simple form of musical notation based on the alphabet, and hundreds of Shakers used the system in keeping small notebooks of favorite songs. These books, moreover, are not merely a repository of borrowed folk tunes, but also the record of Shaker creations. Out of the folk idiom the Shakers made new songs in great numbers. It is impossible to determine what percentage of their melodies was new. While many of their tunes can be identified as variants of well-known melodies, others seem only distantly related to secular tunes. Others seem to have no parallel outside Shaker song. One may stake a claim for the Shaker origin of at least the large class of songs identified in the manuscripts as given by inspiration. The number of these songs is astonishing. One music manuscript contains a hundred and twelve songs which a single Shaker "received in spirit" from a heavenly shepherdess between October 3 and December 31, 1843. Another singer is said to have received fifty songs in one week.

This essay has restricted itself to a discussion of the tunes of the Shaker songs. Justice, however, to the Shakers' view of their songs as worship requires at least one step into discussion of the texts, for the words of the Shaker songs are a full expression of their beliefs and feelings. In general the words are less successful than the melodies. The Shakers, like other American Protestants, were strongly influenced by the style of the hymns of eighteenth-century writers such as Isaac Watts, of whose works Dr. Samuel Johnson justly remarked that he did "better than others what no man has done well." In American religious song, however, the Shakers are surpassed only by the Negro in the frequency with which they escape the Wattsian influence. Their best and most characteristic songs are entirely free from his stilted phraseology and diction. United to strong melodies, these texts express the Shakers' longing for selfless humility through the simple and appropriate symbolism of the dove, the vine, the low valley, and the yielding willow. These songs are one of the most notable achievements of American folk art. To the early criticisms of Shaker music, these songs are themselves the best refutation.

Daniel W. Patterson

OUR MOTHER IN THE NEW CREATION

Two hundred twenty-five years ago, in the town of Manchester, England, there was born of humble and uneducated parents, a child destined to become one of the most controversial of all women. Her father, John Lee, was a blacksmith by trade and though poor was of good character, moral in principles, and honest in all his dealings. Her mother, though also uneducated, was a strictly religious and pious woman.

Thus it was that Ann Lee, who years later and after intense spiritual and physical suffering, became the acknowledged leader of the United Society of Believers in Christ's Second Appearing, grew up in a family of five brothers and two sisters, and as was common with poor people was taught to work instead of being sent to school. Living in a manufacturing town, she soon found employment in one of the factories, preparing cotton for looms. She gained much favor wherever she was employed because of her neatness and industry. Even the most menial tasks received her utmost attention and the fullest use of her abilities.

A very sensitive child, she was in her early years the subject of many deep religious impressions and convictions concerning sin. During this period of her life her mother was her sole source of understanding and strength, her father having at that time no sympathy with her religious convictions. Later, however, history records the occasion of Believers having assembled at his home for worship at a time when a mob was raised, headed by the parish's principal warden. The mob burst into the house, seized the worshippers without ceremony, and after abusing them, dragged them off to a stone prison where they were put in close confinement. The entire company of Believers were released the next morning with the exception of Mother Ann and her father, John Lee, both of whom were removed to another prison and held there for several weeks. In this we see that her father, though unsympathetic at first, later accepted his daughter's convictions and was willing to suffer with her for them.

Ann's first and greatest loss was her mother, who died when Ann was still a young woman. Thus deprived of her one and only confidant, and having no other to assist her in the pursuit of her beliefs, the deep religious experiences dimmed for a time. During this period, she was married to one Abraham Stanley, a blacksmith by trade. Their four children died in infancy or early childhood. During these years Ann was again brought under great exercise of mind and experienced excessive tribulation and suffering of soul. Her early convictions

of sin returned four-fold and her cries to God for understanding and light were continuous. These experiences brought her to a knowledge of the depravity of mankind, and through her suffering of spirit she sought ceaselessly for deliverance from sin. These sufferings, peculiar to herself, left her with no mortal guide from whom she might receive spiritual guidance or counsel until, when twenty-two years of age, she became acquainted with James and Jane Wardley, who were leaders in the Society of Friends. As these people possessed a greater degree of Divine Light than any Ann had yet known, she readily embraced their testimony. This Light led them to a full and open confession of every sin and a full cross against everything that they knew to be evil. By her implicit obedience to the counsel and instruction of these her leaders, she was baptized with the same spirit and continued to grow into greater knowledge and experience in the things of the spirit than ever before. Following this new enlightenment, Ann prayed more earnestly for the state of her soul. In watching, fasting, and prayer both night and day she labored continuously for more understanding and for deliverance from sin. She was often in such agony of soul as to cause those around her to be filled with trembling. Still faithful to her leads, she was wrought upon in this manner for the space of nine years. Releasement came at intervals, and at times she was filled with Light and Revelations of Divine Truth. In this manner, God, in His own way, opened her mind with ever-increasing Light and Understanding.

In the year 1770, the parish authorities in Manchester became alarmed at the strength of the testimony Ann held before the world. As a result of this, she was cast into prison and reduced to near starvation in an effort to suppress this testimony. It was in this particular imprisonment that she was kept in solitary confinement without food for fourteen days. Her cell was so small that she could neither stand nor even sit erect. James Whittaker, who was at that time a very young man, felt a deep spiritual attachment to Ann and her testimony. His conviction was so strong that he made nightly trips to her jail cell and succeeded in conveying some nourishment to her in the form of small quantities of wine and milk poured into a small pipe whose stem had been inserted into the keyhole of the cell door. This was all the nourishment she received during the whole period of her imprisonment. It was, of course, with utter consternation that her jailers watched her walk forth when her cell was opened. One person present at the time, a future Shaker elder, testified that everyone present was astonished and said that without doubt she was under some supernatural power. This prison cell became the center

of the greatest enlightenment that Ann had yet received. After a period of intense spiritual suffering and tribulation she was blessed with a full Revelation and saw clearly wherein all mankind was lost and separated from God. The life of regeneration was made fully clear to her, and on her release from prison she was able to bear an open and powerful testimony against all sinful indulgences as well as every form of secret wickedness. Her testimony was delivered with such power and conviction that none doubted her authority. Through her this same Light and Power of God was revealed to all who heard her and received her testimony. From this time forth her followers acknowledged that the Christ Spirit had made its Second Appearance in the woman, Ann Lee. She was received and acknowledged without question as their First Spiritual Mother in Christ.

Let it be here understood that though Ann was called by those who followed her "Mother in Christ", she never applied this appellation to herself. It was enough that those who were inspired by her testimony so looked upon her, and saw in her "the Counselor, the Holy Spirit, who shall teach you all things and bring to your remembrance all that I have said to you." (John 14:26.) This was truly her mission and she did indeed teach all Truth and bring to them the remembrance of Christ's promise to reveal Himself to all to whom "it has been given to know the secrets of the kingdom of heaven." (Matthew 13:17) To voice their own words: "They saw that the candle of the Lord was in her hand and that she was able by the Light thereof, to search every heart and try every soul among them."

I would here compare the advent of her ministry with that of Jesus. The man Jesus was ordained and anointed of God to be the saviour of mankind. Born by the power of the Highest and the agency of the Holy Spirit, he possessed from his early years superior wisdom and understanding. At the age of thirty years (we have no adequate record of the spiritual struggles and suffering of his formative period) he acknowledged his mission to be of God and fulfilled it. At Jesus' symbolic baptism with water the Holy Spirit descended and acknowledged him as God's beloved Son. Thus the man Jesus received the anointing Spirit of Christ and went forth to do the will of his Father as Jesus the Christ. The Word, or Divine Intelligence was manifested in flesh, that is, Jesus, and dwelt among men, that he might redeem them from the power and domination of sin. The Christ Spirit is a Divine Spirit and the man Jesus was not constituted the Christ or Messiah until, through confession with baptism, he was anointed of God and put in full possession of that Spirit which descended and abode with him.

Here I seem to sense the question as to why Jesus was baptized with water and Ann was not.

While far from condemning water-baptism or any other religious ceremony which is conscientiously performed as a religious duty, Shakers feel that true baptism is a spiritual work, of which John's baptism was but a figure. John himself said, "After me comes one who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit." (Mark 1:7b-8.) True, Jesus himself was baptized with water by John, but he also performed other Jewish rites and kept the law previous to the commencement of his ministry. John's baptism was under the dispensation of the Law, and was, at most, but a figure or shadow of the true baptism of Christ. The introduction of the true baptism — that of the Holy Spirit — of course did away with the need for the continuance of the figure. This baptism of the Holy Spirit and of spiritual fire is the baptism which will burn up, destroy, and effectually consume all dross of the soul. This to the Shaker is the true baptism of Christ and *this baptism* renders all shadows and figures entirely useless.

As the preaching and work of John the Baptist were preparatory to the First Appearance of Christ in the man Jesus, we believe the ministry of James and Jane Wardley to have been preparatory to the Second Appearance of Christ in the woman Ann Lee. Her baptism into the spirit and work of their Society prepared her for that baptism of the Divine Spirit, which alone put her into possession of the Christ Spirit. That Mother Ann was the Chosen Witness of God and the first Spiritual Mother of all children we are fully confident. The Spirit of Christ is ever one and the same, be it revealed through man, woman, or child. The pure regenerating work taught by Ann Lee is but a manifestation of that Spirit. She accepted, through travail and Divine Favor, that Spirit of Christ. Like Jesus she came that men might see that: "Even now the ax is laid to the root of the trees." (Luke 3:9.) As Jesus was conformed to the image of God's Son that he might be "the firstborn among many brethren," (Romans 8:29) so Ann, after Spiritual travail and Divine rebirth was the firstborn among many sisters. Or in other words, "as the Father had been manifested by the Son, so should the Mother be made manifest by the Daughter." Again we hear Jesus promise to send a Comforter, the Spirit of Truth. This Spirit of Truth, through Mother Ann, proceeded as a heart-searching and soul-quickening work to search out and penetrate every secret of the heart. Yet, as a loving and tender Mother, she gently soothed the afflicted, "loosed the bonds of wickedness and let the oppressed

go free," through the baptism of the same Spirit of Truth. By her Spiritual elevation, she emancipated and paved the way for all women to accept their rightful place of equality with men. Listen to her own defense when questioned as to how she reconciled her teaching in and leading the church with the Apostle Paul's doctrine that women should keep silence in the church:

"The order of man in the natural creation is a figure of the order of God in the spiritual creation. As the order of nature requires the cooperation of the man and the woman, so when they stand in their proper place, the man is first and the woman is second in the government of the family. He is the father and she is the mother, and all the children must be subject to the parents. When the man is from home, the right of government belongs to the woman, so is the family of Christ."

This reply clearly reveals that to be perfect, the new creation in its order must have Father and Mother. The spiritual creation is the offspring of spiritual parents as is the natural creation of natural parents.

Although always acknowledging Jesus Christ as her Lord and Saviour and Head of the Church, Ann never doubted her mission, nor faltered in her calm assurance of the knowledge that to her had been given the revelation of the "Mother Spirit of God." Like every other religious dispensation that has been revealed, Shakerism had to encounter much cruel opposition. The self-denial it demands of the order separated them from the world, and the result of this had been testified to long ago by Jesus: "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own, but because you are not of the world, but I chose you out of the world, therefore the world hates you." (John 15:18-19) The sufferings that Mother and her followers bore in England were equalled if not surpassed in America, whence they had come to find liberty to worship God as their conscience directed. Imprisonment, scourgings, derision, and every form of punishment that the cruel mob could devise were meted out to this faithful band of Believers, who asked only that they be unmolested to serve God as his Spirit directed them. Mother, because of her leadership, suffered more persecutions than others, but her spirit remained undaunted, and through the most intense suffering of all she could, like the Saviour, pray, "Father forgive them, for they know not what they do." At times she felt herself protected by an invisible power, testifying, "I felt myself surrounded by the Presence of God and my soul was filled with pure love. I knew that they could not kill me, for my work was not yet done." While being led into a valley to be stoned she sang this song:

"Touch not mine anointed nor do my chosen harm;
I the Lord Jehovah will shield them with my arm,
I am a God of mercy, of justice and of truth;
My work of Love and Power shall yet spread o'er the earth;
I dwell not in a mansion that's far, far away;
Nor do I inhabit a tenement of clay;
Beyond the starry regions I do not fix my throne,
But in My church on earth I am in Spirit known."

R. Mildred Barker

THE NEW GLOUCESTER SHAKER SCHOOL AND ITS TEACHERS

When the United Society of Believers, more commonly called Shakers, settled in the town of New Gloucester in the year 1783, they were faced with the almost insurmountable task of building and forming a church family in what, in those days, was little more than a wilderness. There followed years of hard labor for the men and women who had consecrated themselves, together with what personal property they possesed, to the service of God. Land had to be cleared and buildings erected. They would often work through the night in order to hasten the day when they could be comfortably situated in a family community under the authority and Covenant of the Church Ministry.

In spite of the difficulty in accomplishing this great task, the education of the youth under their care was by no means neglected. No regular school had as yet been established, but the young people were taught the fundamentals by those sisters and brothers who had the immediate care of them. Many of these Believers had had considerable education before joining the Society and were well qualified to serve as teachers. Evening classes were held and occasionally they were able to procure the services of a teacher from the outside world for a short term. Thus the years rolled by until 1823 when Brother Seth Y. Wells of the Mount Lebanon, New York, Society came to New Gloucester for the purpose of establishing the first school. The first term of this school commenced on July 28, 1823.

The family of Shakers organized in the town of Gorham, Maine, in 1808, had moved in 1819 to Poland Hill, just one mile north of the Church Family. By the time Brother Seth arrived this was a thriving community with fifty-one Covenant members. The young people from both families made up the attendance of the new school. Brother Seth had received a very extensive education prior to his joining the Society. He had taught both in the public schools of Albany and at Hudson (New York) Academy. It was in the early days of the faith that he sought to be admitted into the Society; his brothers and sisters soon followed his example and all proved to be devoted and sincere members of the Shaker Church. Brother Seth had been appointed by Mother Lucy Wright to review all the writings that were to go out into the world from Mount Lebanon, and all the Shaker publications of that day passed through his hands for approval. To him also goes the credit for establishing schools in all the Eastern Societies at about the same time he established the New Gloucester school.

Brother Seth remained as teacher at New Gloucester for several weeks and then prepared to return to his home at Mount Lebanon where he lived until his death at the age of 80 years, October 20, 1847.

Before leaving New Gloucester he had selected and trained three of his outstanding pupils to serve as teachers in this Society. They were Brother John Coffin and Sister Sarah Palmer of the Church family and Sister Charity Palmer of the North or Poland Hill family. History records Brother John, the first teacher to follow Brother Seth, as being a man of God, very reserved, but well-loved by all who came under his supervision. He was appointed Elder and for many years had the direct supervision of and responsibility for the school. He was born in 1792 and died in 1870 at the age of 77 years. Sarah and Charity Palmer were natural sisters. Sister Sarah lived in the Church family where, in addition to being the third school teacher, she held the office of Eldress for thirty years. She was born in 1796 and died in 1860. Sister Charity succeeded Sister Sarah as teacher. She was a member of the Poland Hill family where she served as first Eldress for many years. It is written that these Sisters were endowed with the attributes of wisdom, prudence, righteousness, and love, which made them well qualified both as teachers of youth and as leaders in the home at a period when good leadership was essential. History does not reveal the length of time these teachers taught, but the teaching careers of these three, in addition to Sister Eunice Bangs and Brother Allen Bangs, who were cousins and members of the Poland Hill family, total approximately thirty-three years of service. The Lancastrian, or Monitorial, method was employed and instruction equaled that of any district school in Maine during this period.

In the year 1856, Sister Aurelia G. Mace of the New Gloucester family who had studied for some time at Canterbury, New Hampshire, began a long and outstanding career of teaching. Sister Aurelia was gifted with unusual literary capabilities and contributed many articles to the magazines and daily newspapers of her day. She could write fluently on any subject, ranging from Shakerism, her favorite subject, to the current events of the day. She was author of *The Aletheia* which appeared in 1899. For many years she served as Office Trustee and became endeared to all who had occasion to visit Shaker village. Sister Aurelia taught school approximately twenty-five years and was, perhaps, one of the most influential teachers the Shaker school has known.

During the period from 1823 when the first Shaker school was organized, until 1880, no building was provided as a school

house. Classes were held in any convenient large room in the family and because of the pressing need for the boys to help with the farm work during the summer, the school held summer and winter terms. The girls attended the summer term, and the boys, when the summer's work was completed, attended the winter term. In 1869 the custom of girls and boys attending separate terms was abolished and all attended the same school term together. As the family grew in number, the need for a school house became a matter of prime importance, both to the Shakers and to the town of New Gloucester. Thus it was that when the annual town meeting was held on March 1, 1880, the principal business of the day was to determine if the town would vote to build a school house in district nine and if so, what amount of money the town would appropriate. Elder Otis Sawyer and Brothers William Dumont, Hewitt Chandler, and Samuel Kendrick attended the meeting as representatives of the Shaker family. The vote was overwhelmingly in favor of building the school house and eight hundred dollars was appropriated. The town also appointed the Shaker brethren present at the meeting as a building committee to see that the money was wisely spent.

Because of his ability and experience in building, Brother Hewitt Chandler was assigned the task of designing and building the school house. The Shakers donated the land used as the site for the building. It had formerly been used as a kitchen garden and was situated just north of the Ministry Shop. The eight hundred dollars appropriated by the town was exhausted before the building was completed and the three hundred dollars needed to finish the task was donated by the Shakers. Work on the foundation was started on April 15, 1880, and just seven months later, on November 17, 1880, the building was completed and ready for occupancy. The school house was one story high, thirty-six feet long and twenty-six feet wide. At the main entrance was a hall of sufficient size to serve as a coat room. On the west side was an ell for storing wood which was the fuel used for heating purposes. It was furnished with the best of school furniture and was said to be superior to any school in town.

Just before opening day, the Supervisor of Schools was visited by a group of Shakers including Sister Aurelia Mace and Sister Ada Cummings. They sought his permission to allow Sister Ada to teach school under the supervision of Sister Aurelia. Permission was granted and when the first term began on November 17, 1880, Sister Ada was the teacher of the twelve students enrolled. Sister Ada taught for ten years and then Eva Frank, a pupil she had been training replaced her. She taught but a short while as she soon left the Society to live

with relatives. Consequently, Sister Ada returned to teach for another ten years. The Town report for the year 1883 records the following:

> The Shaker School is now presided over by Miss Ada S. Cummings, who is perfectly at home in this school, having taught several preceding terms. In deportment, this is a model school — whispering is seldom seen and in all movements the same good discipline prevails. While all the classes show a fair knowledge of their studies, special attention is given to the rules of reading, writing, spelling, history, and geography, and in map drawing this school will take first place.

This report must have been of great encouragement to the Shaker family, especially to those members who had looked forward to the day when they could feel satisfied that the youth under their care were receiving the best education available in that day. When Sister Ada retired from teaching, after twenty years of outstanding service, there followed a long line of teachers, all of them members of the Society. They were, Claire Chase, Mae Burdick, Cora Soule, and Jennie Mathers. In Maine, teachers were not obliged to be college graduates in order to teach in those days. After graduating from the Shaker elementary school, they were given private tutoring until they were considered qualified to take the examination enabling them to teach. Upon passing the examination, they were awarded teaching certificates. While Sister Jennie Mathers was teaching, she had as her assistant Muriel Barbrick, also a member of the Society. Upon Sister Jennie's retirement, Sister Muriel replaced her as teacher. At about this time, approximately the year 1934, it became necessary for teachers not having a college degree to attend summer school at one of the state teachers' colleges. Muriel Barbrick became the first Shaker of this Society to do so. She first attended Farmington State Teachers' College and later spent additional terms at Gorham State Teachers' College.

It should be noted that for many years the Shaker school had pupils from the outside world. This brought the school under a closer supervision from the town than it had known when the students were all from the Shaker family. In the year 1939, during the school's Christmas vacation, Muriel Barbrick left the Society, and for the first time since the year 1823 it was necessary to procure the services of a teacher from outside the Shaker family. The town engaged Miss Mildred Fickett, a resident of New Gloucester, to finish the school year. Between the years 1939 and 1950, the following teachers taught at Shaker school: Mildred Fickett, of New Gloucester; Evelyn Stoddard, of Lewiston; Elizabeth Pinkham, of Portland; Pearl Beckwith, who was a member of the Society, but who later went to the world; Margaret Livingstone, of New Gloucester; and Mrs. John Wallace, of Gray.

During the late forties, plans were being made to discontinue all rural schools and to form one consolidated school for the entire town of New Gloucester. As the plans became more definite and were readily accepted by the majority of townspeople, the Shakers were faced with the choice of sending their children to the new consolidated school or of operating a private school without any aid from the town or state. The consolidated school district was organized for the purpose of providing not only a modern schoolhouse, but also the best qualified teachers. The town hoped to provide its young people with a better education than was afforded them in the one room schoolhouses. Because the Shakers welcomed any change that was for the better, they whole-heartedly gave their support to the new school system. In the fall of 1950, the new schoolhouse was opened for classes, and with its opening the final page was written on the long history of Shaker elementary education.

Frances Carr

WHAT IS SHAKERISM?

Many times in our travels from place to place we are asked the question, "What is Shakerism?" I should like to answer it now in a way which I hope all may understand.

True Shakerism is not confusing for any intelligent mind. It is simply actualized Christianity — a life of sympathetic understanding and service, in which we attempt to give of ourselves to all those whose lives we may touch. We try simply and humbly to emulate the loving Saviour who went about doing good.

Jesus became the Christ after his baptism by the Holy Spirit, immediately following his baptism by John with water. Thereby he was commissioned by God to teach the Gospel to all nations. He fulfilled his ministry by obedience and humility. After intense suffering, both spiritual and physical, he ascended unto his Father that the way might be prepared for the Second Coming of the Christ Spirit. In time the Christ Spirit was again revealed by divine power – this time in the person of a female. It is in Ann Lee whom we believe God made manifest the Second Coming of the Christ Spirit. In her, the Second Eve, was completed the spiritual creation begun by Jesus, the Second Adam.

Ann became affectionately known to her followers as Mother, for they recognized themselves to be her sons and daughters in the spirit and in the new creation. She worked devotedly for the cause of Zion, suffering much persecution from a misunderstanding world. Her sufferings may well be compared with those of our Saviour. Through Mother's untiring efforts and deep spiritual concern Shakerism became a dynamic, change-making organism once brought to American shores. The same truths that were revealed to Jesus were presented anew to Mother Ann. These truths she passed on to thousands during her brief ministry in late eighteenth-century New York and New England.

Like Mother, Shakers profess to follow Jesus the Christ who in life was tempted just as we are. Jesus attained perfection through strong self-denial. By his perfect example and complete consecration to the higher life of the spirit, Jesus has laid down for us the essential features of the Christ life: Virgin Purity, Peace, Brotherly Love, Equality, Simplicity, Humility, and Obedience. These are the virtues for whose attainment the true Believer is willing to give up all.

Among the many essential qualities which make up the way of life of Believers none is more important than self-sacrifice. We must train ourselves inwardly for the difficult journey

along the road of self-sacrifice. Our faith teaches that we cannot serve two masters, but must dedicate ourselves completely, body and soul, to God and to his Kingdom. Jesus taught us, "Whoever will, let him deny himself, take up his cross, and follow me." This Believers try to do, for we know by experience that divine blessing comes only by the cross and our acceptance of the higher calling. When through Christian faith rays of divine light have reached the soul they implant there a desire for something superior to selfish ambition. Then with pride and self destroyed we are ready to instruct other hearts in the Gospel of love.

The confession of sin is a foundation stone of Shakerism. Through confession souls are led to partake fully of the Gospel of love, purity, and peace. The strength to maintain this spiritual attainment is gained through perfect union. In this perfect union Believers though many are individually members one of another. Our union represents a true brotherhood of interests, both spiritual and temporal, and in it lies our strength.

The Saviour has told us that those who are pure in heart are blessed or happy in the sight of the Lord. The heart is, figuratively speaking, the fountain from which spring our thoughts, words, and deeds. We may possess many virtues and even pass as Christians, yet as long as envy, pride, and unkind thoughts find admission within us we are not truly pure. God requires us to give our hearts wholly to him without any reserve. Unto the pure only is given the promise that they shall see God. The gospel requires that we go forth daily to each task with clean hands and a pure heart. Seen in this light all work becomes worship and we learn and grow in the beautiful precept, "By love serve one another."

Jesus has shown us that our first duty in the gospel is to love God with, in, and through every fibre of our being. This true love of God and of his kingdom brings forth the fruits of service. When our time, talents, and affections are given fully to God there is no room left in us for either selfish love or interest. The true gospel of Christ and Mother is singleness of heart and purpose in the pursuit of that love which we call Christian. If we can discipline ourselves to do all for the honor and glory of God we shall soon find ourselves in the possession of the gospel of love — that pearl of great price. A thorough examination of conscience is necessary to cleanse the heart from all that cannot merit the approval of God. A spirit of deep humility must permeate our entire life if we are to establish within ourselves those twelve blessed Christian virtues: Faith, Hope, Honesty, Continence, Innocence, Simplicity, Meekness, Humility, Prudence, Patience, Thankfulness, and Charity.

In order that the reader may have a better understanding of the daily, living results of these divine virtues I should like to illustrate briefly their fruits as recorded in *The Millennial Church.*

Faith. Without Faith it is impossible to please God. True Faith believes every promise of God.

Hope. Though souls may receive the true faith of the gospel without hope, no one would be able to set out in the crossbearing work which faith unfolds: "For we are saved by hope." All doubting in the work of God is contrary to this hope; and therefore contrary to genuine Christianity.

Honesty. Neither faith nor hope can bring forth good fruit, unless they are received "in an honest and good heart." Agreeable to the testimony of Jesus Christ, those who receive the word of God, which is the seed of faith, "in an honest and good heart, bring forth fruit."

Continence. This is the fruit of that seed sown by faith, and nourished by hope, in the good and honest heart. It is the principle of self-denial and abstinence from all evil; the source of seclusion or separation from the principles and practices of the world; and the spring from whence proceeds the virgin life.

Innocence. This is the handmaid of continence, and like that proceeds from holiness. The operation of continence destroys all fleshly lust, and implants in the soul the virtue of innocence.

Simplicity. True gospel simplicity implies a godly sincerity, and a real singleness of heart, in all our conversation and conduct. "If thine eye be single, thy whole body shall be full of light."

Meekness. This is that mild, gentle, unassuming virtue which is the very opposite of pride and haughtiness. Pride separates the soul from obedience to God, but meekness readily leads to obedience. Meekness fits the soul for that gospel soil in which it may bring forth fruit unto godliness. "Blessed are the meek, for they shall inherit the earth."

Humility. This virtue goes hand in hand with meekness, and like that flows essentially from wisdom. Humility is that principle of virtue, exercised in modesty, which produces a wise, sober, cautious, discreet and amiable deportment, in conduct and conversation, through all the members of the body of Christ, and in each one and all, according to their respective lots and callings, and according to the measure of their acquirements, gifts, and graces in the house of God.

Prudence. He who is blessed with the virtue of prudence is not hasty in his words, nor rash in any of his conduct; but is watchful over all his words and actions; he is careful and discreet in all things. He who transgresses against the virtue of prudence, is deficient of the spirit of wisdom from whence it proceeds. This virtue can be maintained by watchfulness only. "What I say unto you, I say unto all, Watch."

Patience. This is a very powerful virtue, and flows essentially from power and love. It is always subject to the will of God, and always ready and willing to wait God's appointed time. It never faints under any trials; and therefore reaps the reward of its constancy and perseverance in due season.

Thankfulness. True gospel thankfulness is not the transient excitement of a moment, produced by an occasional manifestation of love and goodness, and which has no abiding residence in the soul. But when the seed of divine love and goodness is sown in a good and honest heart, which has been cleansed from all unrighteousness, and made a fit temple for the Holy Spirit to dwell in, then it becomes an abiding treasure; and this produces true thankfulness.

Charity. This is the last and the greatest of all the Christian virtues. It is "full of mercy and good fruits." All false judging, jealousies, evil surmisings,

evil speaking, railing, backbiting, slander, and the like, are violations of the virtue of charity; and so far as the Christian professor is faulty in any of these respects, he is deficient in Christian charity, however exalted his profession; and hence, in proportion, as he is deficient in this virtue, all other gifts and graces will profit him nothing.

Just as the natural man cannot build a fine mansion without fine materials, so the spiritual man cannot form his spiritual house without these twelve exalted virtues. These virtues form the unchangeable law of Christ. By walking in this law souls become as lively stones, fitted and built up into a spiritual house, a holy temple, the habitation of God.

Jesus admonished that we concern ourselves with laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," It is only through consecrating ourselves wholly to the good of others that we can begin to lay up these heavenly treasures. We must die daily to all that would impede our spiritual travel in the Gospel, sowing seeds of love, kindness, and blessing by the wayside as we journey through life. A good Believer through controlling thoughts of self learns to give good gifts of eternal worth to others, for in so doing he is truly laying up that heavenly treasure of which the Saviour spoke.

Shakerism calls for a complete consecration of the Believer's strength, time, and talents to the service both of God and humanity. As Believers we must go into whatever place or situation to which God has called us with a willing heart and with a loyal devotion to the cause to which we have set our seal. Our manners, our habits, our conversation, our acts are genuine witnesses of our life and character. It is in these outward manifestations that we witness whether or not the Gospel has done its work inwardly, or whether we like the unwise virgins of scripture have not kept our lamps filled with the oil of conviction, trimmed, and burning, but have allowed them to grow dim through carelessness and indifference.

We must become as clay in the hands of the potter, willing to be moulded and fitted to any pattern or shape which will render us most acceptable for service in the house of God. Shakerism teaches that we cannot live to ourselves alone. A divine responsibility rests upon each of us for the influence we send into the lives of others. Since Jesus has reminded us that God's kingdom is within us, we are under a special obligation to so order our lives that the goodness of that kingdom and its riches may be continually demonstrated to all with whom we may come into contact through our lives. If we live always for God and for others we need never feel for an instant that we are living in vain.

Just as Rome, according to the old proverb, was not built in a day, so the Gospel of love cannot be attained in a single bound. Its attainment is the work of a lifetime, yet every step on the path has been marked out for us by our loving Saviour. It is not always that "the race is to the swift", nor "the battle to the strong." Eternal victory is reserved for those who stand fast in the principles of the Gospel as first taught by Jesus, and, as recalled to us, in these days, by Mother. Believers' faith and principles are unchangeable. They have been broadcast over the earth by countless young people who have come under our care through the years. Thus as the spirit of Mother lives on through us, we know and feel that we are doing the work of the Divine Master who said, "Inasmuch as you have done it unto the least of these, my brethren, you have done it unto me." The Shaker faith can never die for it is founded on eternal truths that can never fade away while our Heavenly Father is over all, and "underneath are the everlasting arms."

Della Haskell

TRUE WEALTH

Martha J. Anderson

Be my mind a sacred treasure,
Stored with gems and diamonds bright,
Where no dross shall ever gather,
That would dim their lustrous sight.

Garnered there the wealth of knowledge,
Truth and Wisdom's golden sheaves,
Richest fruits and fragrant flowers,
Not alone life's fading leaves.

Walls of sapphires form the chambers,
By Eternal Goodness made,
I will fill this heavenly structure
With the sunshine, not the shade.

I will hang it round with pictures,
That shall give me joy to see,
Not the imagery of demons,
That would haunt and follow me.

Like the ghosts in ancient story,
Protean forms of passions base,
Sordid loves and gross desires—
These the temple would deface.

Innocence and pure affection,
Deeds in consecration wrought,
Holy thoughts and aspirations,
To this temple shall be brought.

Germs of good my soul shall cherish,
Spurn the false and prize the true,
Look beyond the things that perish,
Where bright glories rise to view.

Brighter now appears the prospect,
And the angel life is mine;
Growth and progress are eternal,
In the spheres of truth divine.

Selected by Ethel M. Peacock

NEWS AND NOTES

The newly elected officers of the Shaker Historical Society, Shaker Heights, Ohio are: L. M. Van Fosson, President; J. W. Main, Vice-President; Mrs. J. R. Stewart, Secretary; Mrs. H. J. Nord, Corresponding Secretary; James E. Frolking, Treasurer. After seven years as the Society's treasurer, Mr. Van Fosson assumes the president's chair held for so long by the much-loved Dr. Harry D. Piercy.

An interesting addition to the growing body of literature on the North Union community has been made with the publication of *The North Union Story: A Shaker Society*, 1822-1889, by Mary Lou Conlin. Sponsored by the Shaker Historical Society, Shaker Heights, Ohio, the sixteen page pamphlet contains a brief history of the community, as well as an excellent guide to monuments of Shaker interest still existing in the Shaker Heights area. Nine photographs and a map add to the publication's interest. Copies are priced at fifty cents and may be obtained from Mrs. Herman J. Nord, 12931 Shaker Blvd., Cleveland 20, Ohio.

Some well-intentioned, yet misleading attention was drawn to the Canterbury, New Hampshire family in an article "A Farewell to the Shakers" by Byron R. Bryant which appeared in the January, 1961 issue of the *Catholic Worker*. Although it contains several errors in fact, the article is generally sympathetic to the Shakers and Shakerism. We excuse Mr. Bryant for his haste in wishing to say farewell to us, and hope that in the future he and others may see more that is dynamic and less that is static within the movement.

We note with interest that the Shaker Museum, Inc., of Auburn, Kentucky, will open for its second season, May 1, 1961, under the genial curatorship of Mrs. Curry Churchill Hall.

A highly valuable collection of Shaker historical materials has just been issued in a limited edition by Bill Randle of Cleveland Broadcasting's WERE. Each set, consisting of nine LP records, contains the complete text of the five seminars given by the Canterbury Shakers in the summer and fall of 1960, as well as thirty-seven Shaker hymns and songs recorded by the Sabbathday Lake Shakers. The recording closes with Eldress Emma B. King of the Parent Ministry reading her now well-loved "A Shaker's Viewpoint". The records are contained in an attractive slip case with designs in the Shaker tradition executed by Cleveland Artist Tom Wilson. WERE plans wide distribution of the records to educational and historical institutions.

The Canterbury Shakers advise us of the following schedule for 1961: **Shaker Village, Canterbury, New Hampshire.** Open June 1st to October 12th, daily except Sunday and Monday. Hours: 9:30 — 11:30 a.m., 1:00 — 4:00 p.m. Museum tours at 10:00 and 11:00 a.m., and at 1:00, 2:00, 3:00 and 4:00 p.m. Museum admission: Adults, $.50, Children $.25. Shaker Village is located 12 miles north of Concord, New Hampshire. Visitors are advised to take Route 106 through Loudon to the junction at the Dairy Bar. A sign indicates the road to Shaker Village.

The winter has been a busy one for the Sabbathday Lake community. Six hundred pot-holders, over a thousand aprons and countless other handcrafts have been produced in anticipation of the summer season.

Prospective visitors to **Shaker Village, Sabbathday Lake,** Maine, may be interested in the following schedule for the Society's Shaker Museum. Season — May 30th to October 15th. Hours — Open daily, except Sunday, 10:00 a.m. to 12:00 m. and 1:00 to 4:00 p.m. Admission: Adults, $.35; Children, free.

PREVIEWS. Our readers may be interested in plans now underway for subsequent issues of *The Quarterly*. Soon to appear will be the first portion of a highly interesting journal kept by two sisters of the Mount Lebanon Society on a journey to the Western societies in 1847. Written during the period of most active spiritual manifestation among Believers the journal is not only richly detailed in the view it gives us of the six western societies, but also provides us with a highly diverting picture of American life during the Polk administration.

Believers' attitudes on a number of contemporary questions including such divergent subjects as atomic testing and stockpiling, the integration crisis, youth and religion, space exploration and travel, and American popular music will be considered in a forth-coming symposium.

Soon to appear will be an informative article on the manufacture and sale of the once far-famed Tamer Fruit Compound produced by the Sabbathday Lake Shakers.

The Summer issue will contain the first of several contemplated photographic essays designed to introduce the reader to the Shaker homes of today as well as those which have now passed into history.

OUR CONTRIBUTORS

Born in Lewiston, Maine, Sister Frances Carr went among Believers at Sabbathday Lake in August, 1937. She entered the family as a covenant member in 1948.

Sister Della Haskell, born in Portland, Maine, went among Believers at the Second Family, Alfred in 1907. In 1917 she moved to the Church Family when the Second Family was consolidated with it. There she signed the covenant in 1922. She has been at Sabbathday Lake since the closing of the Alfred Society in 1931. Sister Della serves the family as Kitchen Deaconess.

A native of Providence, Rhode Island, Sister R. Mildred Barker has lived among Believers since 1903, first at the Second Family, Alfred, later at the Church Family in that Society, and lastly at Sabbathday Lake. A covenant member since 1918, Sister Mildred has served the Society as Trustee since 1950.

A native North Carolinian, Daniel W. Patterson has been an Assistant Professor of English at the University of North Carolina since 1957. Educated at Duke University and the University of North Carolina, Mr. Patterson is an authority on Shaker music and its place in the larger context of the American tradition in folk music.

Theodore E. Johnson, Librarian of the Waterville (Maine) Public Library, is a native of Watertown, Massachusetts. An alumnus of both Colby and Harvard, Mr. Johnson serves as Director of The Shaker Library, Sabbathday Lake.

THE BOOKSHELF

THE QUEEN OF THE SHAKERS, by Arthur F. Joy, Minneapolis, Minnesota, T. S. Dennison and Company, 1960.

Of the many recent productions purporting to give the common reader some understanding of Shakerism, none, perhaps, is so much entitled to be called extraordinary as is Mr. Joy's work. The author himself admits in his preface that he spent only about six weeks on research for his study of Mother Ann. His bibliography indicates that his efforts were expended entirely on secondary source material, and not always on either the best or most reliable works within even these limits.

The work abounds with factual errors, and even confusion regarding the names of historical personages concerned in the early development of Shakerism. Father James Whittaker for example seems to be called more or less indiscriminately Father James or Father Joseph as Mr. Joy chooses. Both the book's jacket and the publicity releases of the publisher claim that the author is to provide answers for a number of interesting questions in the field of Shaker history. Mr. Joy, to be sure, touches upon all of these problems, but he does not answer any of them. One cannot doubt Mr. Joy's sincerity in approaching the life and work of Ann Lee. He is, one feels, misinformed rather than ill-intentioned.

The methods which his publishers have employed in order to sell this book are highly questionable. Their flyer quotes Alton Hall Blackington of Beverly Farms, Massachusetts, as saying, "Mr. Joy's work is the most complete and accurate story of the Shaker movement yet published." Mr. Blackington is, of course, entitled to the free exercise of his opinion. One doubts, however, that he is familiar with any of the following works: *The Concise History Of The United Society Of Believers,* by Charles Edson Robinson; *Shakerism: Its Meaning And Message,* by Anna White and Leila S. Taylor; *The Shaker Adventure,* by Marguerite Fellows Melcher; *The People Called Shakers,* by Edward Deming Andrews; or *Les Shakers Americains,* by Henri Desroche. No impartial judge, one feels, would hesitate in calling each of these, both more nearly complete and more accurate. Indeed, one fails to understand Mr. Blackington's use of the word complete. How can a work of scholarship on a movement still alive in 1961 be termed complete when the work in question does not deal with the movement after the year 1784?

Perhaps the most unfortunate of the several unhappy incidents surrounding the campaign of distribution for this book

was the deliberate attempt to misconstrue the stand of the Sabbathday Lake Shakers in regard to it. In a news release widely used in the northeast the publishers quoted at length statements made by a trustee of the Society. The release inferred that the statements were contained in a news release issued by the Shakers. This was decidedly not the case. The quotes were taken without permission from a letter written to the publishers in response to their request that Believers carry copies of Mr. Joy's book at the Shaker Store. It is a matter of concern that some may have gained the impression from the news release that Believers were attempting to suppress this book. Believers are not seeking, nor have they ever sought, to ban the work of any individual in no matter what spirit he may approach their beliefs.

Several articles of Shaker interest have appeared recently in periodical literature. "The Shaker Manner of Building", by Edward Deming Andrews in *Art In America* (No. 3, 1960) provides a well-documented and illustrated introduction to Shaker architecture.

The fall issue of *Curator*, a quarterly journal published by the American Museum of Natural History, contains an informative article on the Shaker Museum at Old Chatham, New York. Its author is Robert F. W. Meader, the Museum's Director.

"Random Notes on Maine Shaker Imprints", an introductory essay on Maine Shaker literature, by Theodore E. Johnson, appeared in the February 1961 issue of *The Bulletin Of The Maine Library Association*. Devoted solely to the books and pamphlets of the Maine Shakers, the article hints at a future contribution dealing with the equally interesting field of broadsides and hand-bills.

ELDER OTIS SAWYER'S 'A COMPLETE REGISTER OF ALL THE DEATHS THAT HAVE OCCURRED IN THE UNITED SOCIETIES OF GORHAM AND NEW GLOUCESTER, MAINE'

Edited by Theodore E. Johnson

Of the many nineteenth century chroniclers who did their best to record that part of the Maine Shaker adventure in which they shared, one figure towers above all others, that of Elder Otis Sawyer. Few within Shakerism have had his compulsion to preserve for future generations so much of the Shaker heritage.

Born in Portland Maine, on May 2, 1815, he was brought to the Shakers at Poland Hill in July, 1822. Ever alert to the world around him, he allowed little to escape his observation. One of his earliest and brightest Shaker memories was the visit of the Mount Lebanon Ministry to Poland Hill in 1823. With much love he was able later to recall and record that memorable visit of the saintly four — Elders Ebenezer and Rufus Bishop, and Eldresses Ruth Landon and Asenath Clark. Possessed of a lively sense of history, Elder Otis preserved for us many of his earliest Shaker recollections as well as those of aged Believers whom he knew as a young man. The many notebooks filled with his fine, distinctive hand have much to tell us of Maine Shaker life and lore.

Not only did he find time from his Ministerial duties to write an extraordinarily detailed history of the Alfred community, but he preserved and organized for us as well a considerable amount of material dealing with the short-lived society at Gorham. It is to this indefatigable compiler, that we owe, too, the preservation of hundreds of Shaker songs and hymns, including almost the entire musical output of the Maine societies during the period of spirit manifestation in the '40's. The great care with which the Church Records of the Maine societies were kept during the latter half of the nineteenth century results chiefly from his interest and active concern in them.

Of particular interest to the genealogist and local historian is the record of deaths in the Gorham and New Gloucester societies recorded by Elder Otis. The record is contained in a small (20.6 cm. x 16.7 cm.) manuscript volume of 145 pages bound in quarter calf with marbled end papers. The deaths registered in the Church Family at New Gloucester from 1784 to 1884 are contained on pages 4 to 38. (Pages 10 and 11

have been inadvertently left blank.) The record continues on page 82 where the one death in the Square House Family at New Gloucester is listed. Pages 83 to 87 contain the deaths occurring in the Gorham Society and at the North or Poland Hill Family of the New Gloucester Society through 1827. This portion of the manuscript is unfinished, breaking off suddenly with a partial entry under the name of Luna Fuller Holmes.

All of the entries are made in the hand of Elder Otis save two. Those are that of his own death and that of Elder Joseph Brackett, both of which are written in the hand of Eldress Mary Ann Gillespie of the Maine Ministry. In all 144 deaths are recorded: 122 in the Church Family; 1 in the Square House Family; 9 in the Gorham Society; and 12 in the North or Poland Hill Family. The names include 45 males and 99 females.

There is much human interest in the register. How obviously the account of an eye-witness are the entries for the grotesque death of Lydia Perham and the pathetic funeral of young Thankful Snow. The bare facts receive little embellishment, but by their very infrequency such added entries as, "An Angel Mother in Israel", or "An irreparable loss to the Church", speak eloquently of the deep affection in which these Believers were held. The register appears on the following pages with the barest minimum of notes, representing an exact copy of Elder Otis' original manuscript.

P. 1
A/ Complete/ Register/ of all the/ Deaths/ that have ocurred in the/ United Societies/ of/ Gorham and New Gloucester/ Maine/ Recorded by/ Otis Sawyer/ Revised Edition/ West Gloucester, Maine/ December/ 1881.

P. 2 Blank

P. 3
Preface/ In compiling a record of the deaths/ of members of the Societies of New/ Gloucester and Gorham, the Poland/ family included, much pains have/ been taken to obtain correct inform-/ ation of the time when and place/ where the individual was born, so far/ as it was possible, as well as the exact/ date and cause of their death, and the/ following is the fullest and most reliable/ record that could be obtained./

Occasionally some additional item is/ inserted which will interest the historian/ and lover of antiquity.

The founders of the Society and their suc-/ cessors for years afterwards paid very little/ attention to keeping records. Consequently it/ is difficult to get a full and satisfactory date/ of all the particulars desired./

The summing up of the ages of all to ob-/ tain an average age of the whole, will be use-/ ful for reference to show the great longevity of/ those who live the Celibate Life.

P. 4

Solomon Snow/ Son of Joseph & Betty Stone. Born in Gorham, and/ died there August 1784 Ae 2y.

P. 5

Hannah Merrill/ Born 1723/ Died February 1785 Aged 62/
Solomon Twombly/ Born 1746/ Died August 1786 Aged 40/
The two above died at Presumpscott Falmouth
James Thurlow/ Born in 1768./ Died of typhoid fever April 28, 1790 Ae 32/ He died in Poland and was buried in the/ Ricker Grave yard, south of the Mansion/ House.
James Merrill Sen./ Born 1708/ Died June 6th 1790 Aged 82/ Was buried on the side hill just above the aquaduct spring.
Lois Fuller/ Born in Poland 1785/ Died December 9th 1790 Aged 5./ Buried in the Ricker Cemetery.

P. 6

Lucy Merrill/ Born October 8, 1775/ Died October 8th 1792 Aged 17.
Dorcas Merrill/ Born Nov. 1773/ Died April 10th 1793 Aged 19y 5m
Susanna Twombly/ Born March 1775/ Died April 11th 1793 Aged 17y 1m/ Buried in one grave.
Christiana Fuller/ Born Feby 1778/ died May 15, 1793. Aged 15y 3m
Rachael Merrill/ Born Feby 1756/ Died July 16, 1793 aged 37y 5m.
The above died before the gathering of the Church/ and were buried on what is called/ Range Hill. Their graves may be seen/ by the grave stone of William Twombly/ in the Hill Pasture.

P. 7

The following deaths occurred after the/ gathering of the Church.
Ruth Briggs/ Born 1769/ Died April 5, 1795. Aged 26.
Lydia Briggs/ Born 1778/ Died June 25, 1796 Aged 18.
Deborah Merrill/ Born 1774 June 21st/ Died June 28, 1797 Aged 23y 7 days
Priscilla Pote/ Born 1754./ Died August 1st 1797. Aged 43
Charity Proctor/ Born 1778/ Died May 6, 1798, Aged 20.

P. 8

Sarah Merrill/ Born 1747. Nov/ Died July 13, 1798 Aged 50 years 8m
Lucy Twombly/ Born in Poland April 1773/ Died December 16, 1798 Aged 25y 8m
Molly Holmes Josiah's Daughter/ Born 1769/ Died Decr 21, 1798 Aged 29.
Gracy Holmes. Josiah's Sister/ Born 1761/ Died February 20, 1799. Aged 38
Hannah Ryon/ Born 1735/ Died December 25, 1800 Aged 65
Elizabeth Stinchfield/ Born 1764/ Died March 17, 1801. Aged 37

P. 9

Susanna Merrill/ Born 1782 April/ Died May 10, 1803. Aged 21y 1 month
Elizabeth Holmes/ Born 1774 March 17/ Died March 1st 1804 Aged 30.
Mercy Holmes, called Dana/ Born 1763 Oct 13/ Died January 22, 1807 Aged 43y 3m 9 days
The above fourteen were buried in the field north of/ our present Cemetery and very nearly where the/ road now is leading to Raymond, about six rods/ south of it and four rods west of the Main Road.
Thomas Mariner/ Born 1798/ Died March 31, 1810. Aged 12

P. 10 Blank

P. 11 Blank

P. 12

Frederick Wait/ Born Sept 1791/ Died May 4, 1811 Aged 19 years 8m/ He was killed by being caught between the/ cog wheels in the Mill and crushed to death/ almost instantly. A place had been made/ for pounding rolls of newly made Diaper/ and Linen Cloth. He was adjusting Machin-/ ery to aid the Sisters, accidentally or other-/ wise put his hand into the Cog Wheel/ and was drawn in.
Simeon Holmes/ Born in Plymouth County Mass March 10th 1741/ Died October 30, 1812. Aged 71y 7m 2od/ He was found a few hours after he left the house/ in a pasture where he had been chopping./ It was at the foot of the hill and a few rods East/ of the Main road, and a little north of the/ Mill Stream, or brook, which crosses the Main/ road leading north./ A Stone monument may be found erected/ on the identical spot where he was found.

P. 13

Lettice Briggs/ Born 1744/ Died February 14, 1813 Aged 69
Samuel Perham/ Born 1742 Jany/ Died August 25, 1815 Aged 73 years 7m
Clinton Thomas/ Born in Readfield Me./ Died Sept 20, 1813 Aged 2/ His death was caused by eating Pomegranites/ or Canada Plum and swallowing the Stones
Naomi (Zenobijah) Briggs/ Born 1745/ Died May 17, 1816 Aged 71
The preceding seven were buried on the Hill/ side above the aquaduct Spring.

P. 14

The present Cemetery/ The site of the present Cemetery was/ selected by Elder Thomas Cushman/ and grounds laid out in August 1816./ A good substantial post and board fence/ was built around it, and white washed./ Little did the precious Elder or anyone/ else think that his body would be the/ first one placed there, but this proved/ to be the melancholly fact. It may be well to add in this connection/ that the fence around the grave yard/ was rebuilt in the summer of 1846/ using Granite Posts.

In the season of Eighteen hundred &/ seventy seven, the Town at its annual/ March meeting voted an appropria-/ tion of two hundred dollars to be ex-/ pended in grading, enlarging, and in/ building a new fence.

Brother Hewett Chandler superintended/ the business levelled the ground built/ the bank wall by the side of the road/ and built the present beautiful fence/ with iron gates.

P. 15

Elder Thomas Cushman./ Born in Plympton Massachusetts Jan-/ uary 30, 1758./ Died of Bilious Colic and total stoppage/ of the Stomach October 21, 1816./ Aged 58 years 8 months and 22 days
Josiah Holmes./ Born in Plymouth County Mass Nov 1748/ Died April 5, 1817 Aged 72y 5 m.
Thomas Pote./ Born 1734/ Died of old age April 14, 1817. Aged 83y
Sarah Pote./ Born 1734 October./ Died March 3, 1818. Aged 83y 5m/ Died of Old Age and general debility
Betty Gibbs./ Born in Falmouth Me May 3, 1749./ Died March 13, 1818. Aged 68y. 10m 10days

P. 16

Comfort Merrill/ Born in Poland Me Sept 8, 1781/ Died of Consumption May 8, 1819/ Aged 37 years, 8 months
Lydia (Fuller) Perham/ Born in Plymouth County Mass May 1741/ Died of a malignant humor causing/ her body to swell and after death there/ was a profuse discharge of a/ virus matter which ran in pools upon/ the floor, and failing to tar and make/ tight the Coffin, the same continued/ to leak from the Coffin after the body/ was placed in it. As it was customary/ to take the Coffin from the house to/ the grave yard on a Bier, the matter/ omitting an offensive odor ran down/ upon the clothes of the Bearers. The/ terrible result was they were all taken/ sick as were the Sisters who had the/ cleaning of the room and the washing/ to do and came near losing their lives./ Note This put an end to carrying the dead to/ the grave on a Bier, and ever after were taken in carriage./

P. 17

Her age was 78 years and two months/ Died July 11, 1819
Nathan Merrill./Born June 8, 1743/ Died of Palsy. October 16, 1819./ Aged 76 years 4 months and 8 days/ He was the first man that joined the Shakers and/ that helped form this Society./ He was palsied seven years before his death
Susanna Pote/ Born in New Gloucester Me 1784/ Died of Consumption Aug 17, 1820 AE 36
Barnabas Briggs/ Born April 1746/ Died of old Age July 9, 1822 Aged 76y 3m
Mercy Holmes/ Born in Plymouth Co Mass March 19, 1741/ Died of old age and general debility July 15, 1822/ Aged 81 years 3 months 27 days

P. 18

Miriam Thurlow/ Born Jany 1756/ Died of old age Feby 7, 1823 Aged 67y 1m
Edward Ryon/ Born 1743/ Died Rose Cancer on chin and throat/ March 12, 1823 Aged 80y
Ephraim Briggs/ Born October 1744/ Died of Cancer in throat and mouth Aug 14, 1823. Aged 78y 10m
Sylvia Sampson/ Born in Duxbury Mass Mar 5, 1790/ Died of consumption October 5, 1824/ Aged 34 years 7m
Elder Brother Calvin Holmes/ Born December 18, 1767./ Died of Consumption December 2, 1824/ Aged 56 years 11 months 14 days

P. 19

Anna Merrill/ Born October 10, 1781/ Died of tumor in the bowels January 11th/ 1825 Aged 43y 3m
Joanna Proctor/ Born November 5, 1780/ Died of Consumption February 2, 1826/ Aged 46y 3m
Susanna (Zilphah) Holmes/ Born January 4, 1779/ Died March 27, 1826/ Aged 47 years 2 months 23 days
Lucy Videto/ Born March 3, 1795/ Died Sept 5, 1827 AE 32y 6m
Irene Butter/ Born May 16, 1814/ Died of stoppage in the stomach occasioned by eating to freely of Green fruit. July 5, 1829/ Aged 15 years. 2M 21 days.

P. 20

Hezediah Holmes/ Born January 2, 1744, in Kingston/ Died of Old age July 23, 1832 AE 88y 6m 21d
Elder Brother Robert Wilson/ Born in Falmouth Me May 21, 1773 Died of Cancer in his cheek Bone Sept 26,/ 1832 Aged 59y 4m 5days
James Merrill./ Born April 17, 1745/ Died October 12, 1833 of Old Age AE 88y 5m 23d

Richard Thurlow/ Born Decr 19, 1750./ Died of old age January 18, 1835 AE 84y 1m
Charity Merrill/ Born June 24, 1751/ Died of Old Age May 15, 1835. Aged 83y 10m 21d
Thankful Snow/ Born in New Gloucester Me May 2, 1818/ Died of Consumption February 27, 1837/ Aged 18y 9m 25 days See page 21

P. 21

Note When Thankful Snow was buried, there/ were but few able to attend the funeral, several/ of the brethren were from home on business/ Elder John Coffin and others were sick. The funeral was held in the Meeting House, It was very cold and blustering, and the snow/ was deep and terribly drifted, a few of the/ brethren came from Poland Hill but no/ Sisters. The roads were impassable not being/ broken out. Brother Joseph Briggs conducted/ the Services. The Coffin was placed/ on the top of a Pung. One brother and/ some boys took hold of the fills and hauled/ it over the drifts to the grave yard. Brothers/ Otis Sawyer and James Wakefield went/ behind and held the Coffin onto the Pung or/ it would have tipped over into the snow. On ar-/ riving opposite the grave yard, the men whom/ her father Joshua Snow had employed to dig /the grave, came and took the Coffin walked over/ the drifts much higher than the fence and buried it.

P. 22

Solomon Butter/ Born June 10, 1774/ Died December 18, 1837 Aged 63y 6m 8d/ He was totally blind, his blood grew weak/ and he died of general exhaustion
Judith Merrill/ Born in New Gloucester Me May 15, 1772/ Died of Diarrhea Sept 17, 1838 AE 66y 4m 2d
Abigail Emerson/ Born Feby 21, 1789/ Died of Consumption October 30, 1838/ Aged 49y 8m 7d
Susanna Ring/ Born in Poland Me November 15, 1770/ Died August 14, 1840 Aged 69y 9m
Abigail Pierce Bailey/ Born in New Gloucester Me 1790/ Died of Consumption February 17, 1841/ Aged 51 years

P. 23

Elder Brother Oliver Holmes/ Born November 2, 1776/ Died of Consumption April 23, 1841. AE 64y 5m 21d
Azubah Fuller/ Born 1764 in June/ Died of Old Age June 2, 1841 Aged 77y
Betty Stone/ Born 1762./ Died of old Age August 9, 1841 Aged 79
Rachael Merrill/ Born December 29, 1779/ Died December 29, 1841 Aged 62y
Rosanna Jacobs/ Born January 5, 1828/ Died of quick Consumption brot on by an/ attack of the Measles. Aged 15y 5m 5d/ Note She with thirty six others had the measles/ in the winter and Spring of 1843, which left some/ of its victims in bad state of health. Rosanna/ Died June 10, 1843

P. 24

Charles Pierce/ Born in New Gloucester March 19th 1825/ Died August 21, 1843. Aged 18y 5m/ Cause. Typhoid Fever and effect of Measles
Sarah (Eunice) Briggs/ Born in Pembroke Mass November 14, 1771/ Died of Asthmatic Consumption October 26,/ 1843
Eleanor Dutton/ Born in Livermore Me August 2, 1821/ Died of Consumption superinduced by/ Measles. December 28, 1843. AE 22y 4m 26d
Augusta E. Eastman/ Born 1836 April 23rd/ Died of fever July 7, 1844. Aged 8y 2m 14d
Dianna Ryon/ Born in Hallowell Me December 16, 1767/ Died of general weakening of the system/ Aug. 4, 1844 Aged 76y 7m 19 days/ None knew her but to love, none named her but/ to praise.

P. 25

Hannah Morrill/ Born in Augusta Me. 1819 Sept 8th,/ Died September 5' 1844 Aged 25y./ Another victim of the lingering effect of the Measles
Nathaniel Thomas/ Born in Plymouth County Mass 1759 Aug 31/ Died August 31, 1845 Aged 86y/ He had inflamation and stoppage of the/ Stomach and took no nourishment except/ a very little thin gruel for the space of 43/ days before he died
Mary Emery/ Born in Waterboro Me 1783 Dec./ Died of Dropsy Sept 8, 1845 AE 61y

P. 26

Prince Hatch/ Born in Plymouth Mass November 16,/ 1754/ Died of old age January 11, 1846 AE 91y 1m 26d
Cynthia Merrill/ Born in Falmouth Me Jany 31, 1772/ Died suddenly of Heart disease/ July 11, 1846 Aged 74y. 6m 11 days
Elizabeth Thurlow/ Born May 15, 1764./ Died of old age March 2nd 1847 AE 82y 9m 18
Olive Briggs/ Born November 22, 1773. in Halifax Mass/ Died September 25, 1847. 73y 11m 3d/ Disease Paralysis & Cancer on the back
Stephen Dutton/ Born in Gray Me September 8, 1775/ Died October 25, 1848 Aged 73y 1m 17d/ He drank a quart of cold water when/ very warm, in July & was never well after/ wards. His stomach was so sensitive/

P. 27

it would bear no food, and for fifty three/ days took little nourishing liquids or/ medicine, but what he vomitted up, al/ most immediately.
Patience Emery/ Born in Shapleigh Me Sept 8, 1788/ Died December 23, 1848. Aged 60y 3m 15d/ Disease Dropsy in the Chest.
Nathaniel Waite/ Born on Hay Island Portland Harbor/ August 19, 1774./ Died of old age January 22, 1849 Aged 74y 5m 3d
Martha Thurlow/ Born in Poland Me October 16, 1784/ Died December 3, 1849. Aged 65y lm 17d/ Disease Consumption & Softening of the Brain
Hannah Walton Dutton/ Born in Livermore Me Nov. 9, 1812./ Died of Consumption December 16, 1851/ Aged 39y 1m 7 days

P. 28

Mary Molley Fuller/ Born in Poland Me January 4, 1785/ Died of Consumption or general decay/ May 29, 1852 Aged 67y 4m 25 Days/ Note. Mary was told by a spirit friend/ in a night vision twenty three years before/ she died that she would be called away from/ earth to join her spirit friends in the month/ of May 1852, which proved true.
Hannah Sweat/ Born October 15, 1792./ Died of Dropsy October 8, 1852 Aged 60
Ruth Holmes/ Born March 25, 1772./ Died of Consumption August 12, 1853/ Aged 81y 4m 18 days.
Deborah Pote/ Born in Gorham Me November 20, 1773/ Died March 9, 1854 Aged 80y 4m 11 days/ Her whole right side was perfectly Paralysed/ on the 9th of March 1821 and remained so/ until her death, just thirty three years

P. 29

Lydia Crowell/ Born December 25, 1775/ Died of Dropsy March 11, 1854 AE 78y 2m 14d
George Parsons/ Born in Gloucester Massachusetts November/ 16, 1767. Died October 14, 1855. AE 87y 10m 28d/ Disease, derangment of Liver an overflow of gall/ into the blood. His whole body turned yellow/ as Saffron from the crown of his head to the/ soles of his feet. Sense clear and bright to the last
Lucy Holmes/ Born in Poland Me February 20, 1784/ Died of Consumption May 10, 1856. AE 72y 2m 18d
Joseph Briggs/ Born in Halifax Mass. June 4, 1766/ Died July 1st 1856 Aged 90 years 27 days/ He had no disease Kept his room one week/ went to sleep from which there is no waking

P. 30

Deacon James Holmes/ Born in Kingston Massachusetts October/ 31, 1771./ Died December 22, 1856. Aged 85y 1m 22d/ He wore out his life in faithful consecrated/ Service. In him there was found no guile
James Coffin/ Born in Waterborough Me March 13, 1791/ Died April 25, 1857 Aged 66y 18 days/ Was found dead in the morning in his bed/ From appearances he attempted to arise and/ passed away in a fainting fit to which/ he was subject.
Sarah (Lois) Caryl/ Born in Falmouth Me May 9, 1773/ Died of Dropsy June 17, 1857 AE 84y 1m 8d/ An Angel Mother in Israel
Eleanor Stinchfield/ Born in New Gloucester Me May 2, 1773/ Died of old age October 26, 1857. AE 84y 5m 22d

P. 31

Mercy Briggs/ Born in Halifax Mass December 12, 1769/ Died of old age July 15, 1859 AE 89y 7m 3d
Sarah Palmer/ Born in Alfred York Co Me February 20, 1796/ Died March 8, 1860. Aged 64y 16 days/ Lung fever and Heart disease took her from/ earth all too soon.
William Collamer/ Born 1845 December 28th/ Died of heart disease May 18, 1860 Aged 15y. 5m 21d/ He was startled by the alarm of fire in the wood/ lot started to run, dropped down, and soon ex-/pired. He had lived here but a few months, his father/ claimed the body, and took it home to Bangor for burial
Adelaid Blanchard/ Born in Chelsea Kennebec Co Me Nov 15, 1847/ Died January 11, 1864 Aged 16y 1m 26 days/ Disease Schrofula and Erysipelas, inherited/ from Parents. She had lived here but a few/ months. The Doctor pronounced it Putrid Erysipelas.

P. 32

Rosanna Crowell/ Born in Belgrade Me August 4, 1810/ Died of Cancer in the Bowells March 26,/ 1865 Aged 54y 7m 22 days
Lydia Dutton/ Born in Livermore Me 1808/ Died in a fit of Appoplexy June 1st 1865/ Aged 57y
Lucy (Wing) Dutton/ Born in Wayne Me November 20, 1783/ Died of Old Age Decr 15, 1867 AE 84y 25d
Levi Holmes/ Born in Poland Me January 4, 1780/ Died of Old Age May 5, 1868 Aged 88y 4m 1d/ He was the last one of the first called Old Believers,/ the Class often spoken of as "Mother's First Born"
Emily Pierce/ Born in New Gloucester Maine/ November 25, 1799/ Died of general debility Nov 7, 1868/ Aged 68y 11m 13d

P. 33

Abigail (Nabby) Frost/ Born in Westbrook December 18, 1785/ Died of Strangulation January 28, 1869/ Aged 83y 1m 10 days
Sophia Dutton/ Born in Livermore, Me March 15, 1818/ Died in a fit of Appoplexy August 8, 1869/ Aged 51y 4m 24 days.
John Coffin/ Born in Waterborough Me Decr 22, 1792/ Died June 24, 1870. Aged 77y 6m 2d/ His lower limbs were paralysed some/ three months before his death and expired/ from general exhaustion.
John Brown./ Born in London England April 5, 1791/ Died Decr 10, 1872 Aged 81y 7m 26 Days./ His death was caused by an accumu-/ lation of Gall Stones in the Gall Bladder/ from which he suffered severly. His true/ name was John Babcock. Deserted from British army in Halifax N. S. & changed his name

P. 34

Nancy Pierce/ Born in New Gloucester Me Mar. 28, 1797/ Died March 7, 1873 Aged 75y 11m 9d/ Her complaint was abdominal Hernia, at one/ time strangulated. An operation was performed/ and reduced by cutting

off a large piece of the/ caul that obtruded. She grew weaker lingered/ nearly two years and died
Almira Bartlett/ Born in Kingsbury Pistaquis Co Me/ March 9, 1842/ Died of Catarrhal Consumption/ July 11, 1874 Aged 32y 4m 2d
Charlotte Sampson Thomas./ Born in Duxbury Mass June 12, 1787/ Died of Old Age and general debility./ October 11, 1876 Aged 89y 4m
Lydia Littlefield./ Born in Wells Maine May 10, 1793/ Died July 11, 1877. Aged 84y 2m 1 Day/ of old age, hastened by a fall which broke the bone of/ her right thigh about 8 inches above the knee

P. 35

Celia Saunders./ Born in Gray Maine July 28, 1810./ Died of Consumption August 19, 1877/ Aged 67y 22 days
Betsey Littlefield./Born in New Gloucester Me April 7, 1801/ Died of old age and general debility/ November 9, 1877 Aged 76y 7m 2 Days
Lucretia Dutton./ Born in Livermore Me September 10, 1816./ Died March 23, 1878. Aged 61y. 6m. 13 days./ of Brain Fever terminating in complete/ Paralysis, from the stroke of which she/ survived but a few hours.
Granville Merrill./ Born in New Gloucester Me Jany 22, 1839/ Died July 4, 1878 Aged 39y. 5m. 13 Days/ Liver complaint and a terrible abcess/ in his bowels took his life. An irrepar-/ able loss to the Church.

P. 36

Mary Peterson,/ Born in Corthran Ayershire Scotland/ December 15, 1821/ Died of Consumption April 8, 1881/ Aged 59y 3m 24 Days
Elder Joseph Brackett[2] Aged 85 years 1 month & 28 days/ Born in Cumberland, County of Cumberland, Maine/ Died of Old Age and General Debility./ On the 25th of June, Sabbath Morning, 30 minutes/ past 9 o'clock. He was stricken with paralysis.[3]

P. 37

Elder Otis Sawyer/ Born in Portland, County of Cumberland/ State of Maine. May 2nd 1815./ Died of Pneumonia, March 16th 1884/ After an illness of Twenty One Days/ He was seized with chills on Saturday P. M./ Feb 23[4] between the hours of Three and Four And called for/ some ginger. After he had taken it — (which/ was immediately) the chills gradually passed off,/ but he became very sick at the Stomach. Early/ in the Evening, He took an Emetic, and later/ fainted entirely away. Elder John Vance was/ called and remained with him all night./ On Sabbath at times, he seemed to be getting /over it. (Altho he took another Emetic in the Early/ Morning, because of the distress in his stomach)/ At night feeling some improved, he thought Elder/ John need have no fears and could return home/ to rest. But Ministry Sisters kept a careful/ Watch over him. At midnight his nose/ began to swell and thinking it was a severe/ cold which he had taken (for he had been/ absent from home for a few days) He had a thor-/ ough steaming of the head on Monday morn/ when he seemed to be in less pain, but after

P. 38

steaming his head having been bathed in/ alcohol diluted ½ he returned to bed. Very soon/ it was discovered that Erysipelas had made/ its appearance upon each side of his face, just/ where the corners of his Fur Collar came out./ Ministry Sisters were greatly alarmed. Elder/ John who was just ready to leave for Portland/ saw the danger of delaying one moment, and/ instead of going to the City went at once for/ Dr. Merrill, who altho sick himself & having a/ daughter who was supposed to be at Death's door/ came to the bedside of Our Beloved Elder to/ study his case and give relief if possible./ Elder John and Ministry Sisters did not/ leave the house during his illness of 21 days/ except to do some short errand. Eldress Harriet/ Goodwin, Sister Mary Vance and Lucinda Taylor/ rendered also their assistance, whenever needed/ and a few others. If prayers and watching and/ careful nursing could have saved him, he would/ have been saved to his people for many years./ Elder Otis deceased at Alfred, York Co, Maine.

Pp. 39 to 81 Inclusive Blank

P. 82

Square House Family/ as it was called, situated at the/ junction of the road leading to West/ Poland with the main road, or better/ known as the Chipman road./ The family was organized for a/ Novitiate or gathering order/ During its existence but one death/
Elizabeth Witham Pierce/ Born 1765/ Died Sept 5, 1828. Aged 63y/ Her mind became affected and she/ imagined it be an act of wickedness/ for her to eat, being as she felt unworthy/ to partake of the blessings of God.

P. 83

The following is a record of Deaths/ in the Gorham Society during its/ existence there, and then follows a/ Record of Deaths in Poland Family/ which is a continuation of that Society/ having moved from Gorham to Poland/ in the year eighteen hundred nineteen/
Emma Bangs Holmes/ Born in Gorham Me 1758/ Died of Consumption August 3, 1804 AE 48
Barnabas Bangs Sen./ Born in Harwich Mass 1728/ Died January 29, 1808. Aged 80y
Mary Morton./ Born 1761. In Scarborough Me/ Died of fever February 16, 1809 AE 48y

P. 84

Ruth Bangs./ Born in Gorham Me 1786/ Died October 10, 1809. Aged 23y
Comfort Brackett/ Born in Cumberland County of Cumberland/ Me 1789 Died Feby 23rd 1814
Hannah Lakeman/ Born 1716/ Died of old Age August 4, 1810 AE 94y
Gershom Holmes/ Born in Plymouth Co Mass 1751/ Died of Consumption August 1, 1815/ Aged 64y
Mehitable Bangs/ Born in Gorham Me March 23, 1797/ Died Nov 29, 1816. Aged 19y 8m 6d

P. 85

Lucy Bangs/ Born in Gorham Me 1796/ Died March 17, 1817 Aged 21y
Note The aforementioned Died in/ Gorham Me and buried in a neat little/ yard.
The following died on Poland Hill/ and for a time the burials were in the/ Churches Grave Yard.
Lavinia Buzzell/ Born 1792/ Died February 21, 1821 Aged 29y
William Lakeman/ Born 1726/ Died of Old Age January 1822 AE 96/ He was buried on "Range Hill" with others in our/ Hill pasture by the grave of William Twombly.

P. 86

Eliza Holmes/ Born in Poland 1799/ Died of Billious Fever Jany 9, 1824 AE 25y
Elder Brother Samuel Pote/ Born in Gorham Me Sept 10, 1760/ Died of stoppage in the bowells called/ Bilious Cholic Sept 6, 1822 AE 62y
Mary Oram Rose/ Born in Massachusetts 1727/ Died of old Age April 12, 1824 AE 97y
Thomas Bangs/ Born in Gorham Me April 17, 1757/ Died of Consumption Aug 12, 1824 AE 67y 3m 25d
Watson Bangs/ Born in Gorham Me 1804/ Died of Consumption Jany 1, 1826 AE 22
Anna Bangs/ Born in Gorham Me May 17, 1793/ Died of Consumption May 29, 1827/ Aged 34y 12 Days

P. 87

Hannah Lakeman Bangs/ Born in Gorham Me March 23, 1758/ Died

November 1st 1827. Aged 69y 7m 25D.
Loruhamah Bangs/ Born in Gorham Me 1806/ Died of Consumption November 22, 1827/ Aged 21y
Jerusha Brackett/ Born in Cumberland Me/ Died December 23, 1827. Aged 47y
Luna Fuller Holmes/ Born in Plympton Mass 1760

1. This date, omitted in Elder Otis' manuscript, is supplied from the Church Record of the Church Family, Sabbathday Lake.

2. This and the following entry are in the hand of Eldress Mary Ann Gillespie of the Maine Ministry.

3. A hasty reading of this entry would lead one to believe that Elder Joseph died on June 25. This was the day on which he was stricken. His death occurred July 4.

4. This date, omitted by Eldress Mary Ann, is supplied from the Church Record of the Church Family, Sabbathday Lake.

Facing page: Reproduction of title page of Elder Otis Sawyer's, "A Complete Register of Deaths"

A
Complete
Register
of all the
Deaths
that have occurred in the
United Societies
of
Gorham and New Gloucester
Maine

Recorded by
Otis Sawyer
Revised Edition

West Gloucester Maine
December
1881.

SHAKER LITERATURE

The attention of our readers is called to the fact that the following rare and out-of-print publications of the United Society may now be obtained through the office of The Quarterly at the following prices:

Avery, Giles B., *Sketches of "Shakers and Shakerism"*, Albany, 1883. (MacLean 133) $6.50

Blakeman, Elisha D., *Youth's Guide in Zion and Holy Mother's Promise*, New Lebanon, 1842. (MacLean 478) $12.50

Green, Calvin, *A Summary View of the Millennial Church*, Albany, 1823. (Maclean 96) $15.00

Hastings, Marcia, *A Sacred Repository of Anthems and Hymns*, Canterbury, 1852. (MacLean 88) $30.00

Leonard, William, *A Discourse on the Order and Propriety of Divine Inspiration and Revelation*, Harvard, 1853. (MacLean 58) $10.00

Meacham, Joseph, *A Concise Statement of the Principles of the Only True Church*, New Gloucester, 1847. (MacLean 199 $15.00

Pelham, R. W. *Shakers: A Correspondence*, Cincinnatti, 1869, (MacLean 405) $7.50

Wells, Seth Y., *Millennial Praises*, Hancock, 1813, (MacLean 72) $27.50

The supply of each item is extremely limited. All orders will be filled in the order in which they are received. All remittances should be made payable to the United Society. Further inquiries in regard to Shaker literature are invited and will receive our prompt attention.